THE PRIDE of King Nabuchadnezzer.

Dan. 4. 26. 27.

By Henrie Smith.

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To the Reader.

WHereas these sermons of Nahuchadnezzer haue heeretofore bin printed by an vnperfect Coppie, and by meanes thereof haue passed through the handes of diuerse, hauing in some places the minde of the Author obscured, in other some the sentences vnskilfully patched together, whereby the Authors discredit might bee furthered, and the sale of these Sermons haue beene hindered. Nowe as I haue caused them to bee examined by the best Copies, and to bee corrected accordingly, so I thought good to certifie

thee of the ſame, that the wants which were in the firſt Impreſsion, might not cauſe thee to ſuſpect this Impreſsion alſo, & ſo diſcourage thee from acquainting thy ſelfe with thoſe excellent Inſtructions which are in theſe Treatiſes offered vnto thee.

W. W.

Dan.4.26.

26 *At the end of twelue moneths, hee walked in the roiall pallace of* Babel.
27 *And the king ſpake and ſaid, Is not this great* Babel, *that I haue built for the houſe of the kingdome, by the might of my power, and for the honor of my maieſtie.*

Haue choſen this ſtorie of *Nabuchadnezzer* wherein you may ſee his pride, his fall, and reſtitution. This *Nabuchadnezzer* was a wicked king, & therefore God warned him by a dreame, and by *Daniel* to amend

his life, but all would not ſerue: he made many ſhewes, but reuolted againe, therefore at the laſt GOD gaue him ouer for a time, and hee became like a beaſt vntill he acknoledged his power to come from God. A warning to all rulers to remember that one ruler is aboue which muſt be ſerued of them all, or els all their buildings, and treaſures, and gard, will not ſhield them from iudgement when the ſtroke commeth, no more than they could ſaue Nabuchadnezzer.

At the end of twelue moneths (ſaith Daniel) *this king walked in his royall pallace.* The Prophet ſheweth that hee had deſerued this puniſhment before, and that his dreame which hee had, did tell him how that his kingdome ſhould depart from him for his pride: yet this reſpite was

granted

granted him, *for twelue moneths*, like the fortie daies which were granted to the Niniuites: To trie what he would do vpon his warning, & whether hee woulde repent as the Niniuites did, therefore the holie Ghoſt ſheweth how the time ran, and how hee liued after. As if hee ſhould ſay, if he would returne yet, and be warned by the dreams, and by the Prophet which I ſent him, I will ſtaie my hand, and his kingdome ſhall not depart from him: but here he ſheweth that he forgot his dreame like a dreame, and was more deſirous to knowe what it meant, than to be warned by it: the twelue moneths ranne moneth after moneth. Nowe his dreames are gone, hee thinketh that all is gone, and that all is ended, yet Nabuchadnezzer is ſtill all one, Ionas. 3 4 5

therefore hee getteth him vp into his pallace amidſt his delightes, to beake himſelfe as it were in the Sun of all his pleaſures, where in deede he haſtned God to take all his pleaſures from him: when hee ſhoulde haue repented, as Daniel willed him, and ripped vp his ſinnes, and bewailed his life, and poured forth teares, and preuented his iudgement with praier vppon his knees, then was hee ſtalking in his galleries, and thinking what ſinne ſhould be next, to fill vp the number of his rebellions, that GOD might not ſpare him when hee iudged.

So the wicked will not ſuffer the propheſies of God againſt them to be in vaine, but they will put God in mind of their puniſhments and ſinne, till the puniſhment come to

fulfill

fulfill the threateninges due vnto them.

Some think that Nabuchadnezzer walked vppon the roofe of his pallace, from whence he might see all parts of the Citie rounde about him: Like the mountaine whither the Tempter ledde Christ, to shew him the beautie of the world. *Mat.4.8.*

Thus Daniel would signify, that the king liued in ease, as he liued before, and pleased himself in vanitie still, for all his warning, and turned his time of repentance to sin. Therefore the Lorde woulde deferre no longer, but cut him down like the barren fig tree, to teach vs to take mercie while it is offered, to repent while we haue time, and if God speake but once to vs, to lay it vp in our harts for euer: not loking to bee spoken to againe, because *Mat.3.10*

God is not bound to warne vs at all. One would haue thought that Nabuchadnezzer would haue remembred his warning while he liued, which had ſuch a ſtrange and fearefull dreame, and after another dreame to confirme it, and after, ſuch a Prophet to expound it, and the expoſition of it threatning ſuch a downe-fall vnto himſelfe. One woulde haue thought hee coulde not haue forgotten it, though hee had liued vntill this daie. But like a wonder which laſteth but nine daies: ſo is the repentance of them that are accuſtomed to ſin. When ſinne is rooted, it ſticketh hard, and who ſhall weed it? Though God ſhould ſend vs dreames, though he ſhould ſhew vs viſions, though hee ſhould raiſe vp Prophets, Daniell himſelfe cannot make this blacke

Moore white, which hath beene e-uer blacke. We may see this in our selues; for why haue wee that need to heare so often of repentaunce, more than of any thing els: but that it is such a thing that wee cannot frame our selues to. If we be warned of any thing but of sin, one warning will serue, but we are so incorporate and inured with sinne, that a thousand Sermons wil not serue: so custome hath made sinne stronger in many than the word of God. Well, remember or consider, or applie it how he wil, after twelue moneths God will come, and take account of his dreames, & of his Prophet which he sent to see what Nabuchadnezzer hath profited by them. Although hee haue leaden feet, which are long a comming, yet he hath iron handes, which when

he commeth will ſtrike home.

Now God commeth and findeth Nabuchadnezzer vppon his towers, when he ſhould haue caſte himſelfe down to the ground, and thought vpon his dreames, & Daniel, to humble his pride. Hee was pearched vpon his roofe, & there he begineth to crow of his welth: *Is not this great Babel that I haue built for the houſe of my kingdome, by the might of my power, and for the honor of my maieſtie?* See howe the man ſtandeth in admiration of his vanitie, like an vſurer which doteth on his money, as though he had deſerued immortall fame for ſpending his money vainelie, to lay on ſtone vpon another.

Is not this great Babel, &c. hee ſhould haue ſaide: Is not this Nabuchadnezers folly, which he hath built

built for a mocke to his name, and an impeachment to his wiſdome, for men to ſay when they paſſe by, looke how our king hath beſtowed his reuenewes, here lie our Subſidies, & our tributes in theſe ſtone walles? But Nabuchadnezer thinketh that euerie man will praiſe him for his follie. Therefore as a woman when ſhee is prickt vp in her brauerie, thinketh that all doe admire her, and hath as goodlie opinion of her ſelfe, as the Peacocke hath of his feathers, and frameth all her lookes, and ſpeeches, and geſtures accordingly: So when Nabuchadnezzer ſate in his pallace, & ſaw ſuch ſheeres about him, now, ſaith Pride, thou muſt frame thy lookes, and geſtures, and ſpeeches accordinglie, or els the kings pallace will be brauer then the King him-

himſelfe. So he beginneth to exalt his minde higher than his pallace, and to looke & ſpeake ſtouter than he did before: the temptation was no ſooner in his heart, but it was in his mouth, and hee pleaſed himſelfe therein ſo well, that he couldé not refraine, beeing alone, but as a foole, admires himſelfe in a glaſſe: ſo he, when hee was alone, and no bodie with him, yet he ſtrouted alone, and bragged by himſelfe, to thinke what a iolly fellow hee was. Now men begin to talk of his buildings. By this wee may ſee howe wealth and honours change manners, and howe a gaie coate, or a wrought handkercher, or a golde ring can braue a mannes mind, and make him looke and ſpeake after another faſhion than hee did. It is a wonder to ſee what power theſe

pettie

pettie vaine toyes haue ouer the minde, to alter and change a man ſodainly, that he thinketh better of himſelf that day when he weareth them, than any day elſe.

Is not this great Babel, *&c.* Before the holy Ghoſt layeth *Nabuchadneezers* words, marke how he commeth vnto them. *The king ſpake and ſaid:* was not once inough, but hee muſt ſay, *ſpake & ſaid?* This doubling of the words ſheweth, that he ſpake with a premeditated pride from his heart roote, which ſhould out whether it were ſinne or no, come what will come. For the holie Ghoſt doth bring in other ſpeeches with *He ſaid*, and no more: but heere hee ſaith, *He ſpake and ſaid*, as though he ſpake twiſe, not as hee ſpake at other times, but like a man at defiance, which could not recall

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any word that he ſaide, but if hee could ſay more, he would ſay it to anger him. Did I cal it great Babel? I may call it great Babel. Did I ſaie that I built it? I will ſay that I built it. Did I adde, for the honor of my maieſtie? Let it goe for the honour of my maieſtie. Thus he ſpake and ſaid, as though he would bee conſtant in his pride, although he were conſtant in nothing els-

Is not this great Babel, which I haue built for the houſe of the kingdome, by the might of my power, for the honor of my maieſtie?

Three thinges I note in this ſaying.

Firſt, what a glorious opinion Nabuchadnezzer had of his vaine buildinges, out of theſe wordes, *Is not this great Babel?*

The ſeconde, that hee tearmeth him-

himselfe the founder of it, as if hee had done all without an helpe, in these wordes, *Which I haue built by the might of my power.*

The third is, that in all his worke he sought nothing but vaine-glorie out of these words, *for the honour of my maiestie.*

These three sinnes Nabuchadnezzer doth bewraie in one brag: and in all these three we are so like him, that the beastes were not so like him, when hee became like a beast. First wee haue not so wonderfull an opinion of God, or of his word, or of heauen, as we haue of our owne actes, although wee neuer be able to do halfe that Nabuchadnezzer did then, yet this is our manner, to attribute all to our selues, whatsoeuer it bee, riches, or honors, or health, or knowledge, as

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if all came by labour, or pollicie, or art, or nature: if we cannot drawe it to one of theſe, then we thinke it fortune, though we vnderſtand not what fortune is: for if we did count our ſelues beholding vnto God for them, wee woulde finde ſome time to be thankefull to him. Laſtly, when we ouer-view theſe matters, this is our ſolace and comfort, to thinke with our ſelues, theſe are the things that make vs famous and ſpoken, and pointed at, and there we end of, as though it were enough to be poynted at, *Is not this great* Babel?

That which one loueth ſeemeth great and pretious aboue all which hee loueth not, although they are better then it: ſo do theſe buildings ſeeme vnto *Nabuchadnezzer*. One would thinke, that a houſe, though

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it were a faire houſe, were not a matter for a King to be proud of; ſtone walles are not ſo pretious, that he ſhould repoſe all his honor vpon lime and morter. But this is a iuſt thing with God, that vaine men ſhould haue vaine proſperity, and vaine comfort, and vaine glorie, that they may deceiue them when they truſt to it. Therefore as the faithful ſoule looketh vpon the word, or vp to heauen, and ſaith to it ſelfe, is not this my ioy, is not this mine inheritance: ſo the carnall man, whē he looketh vpon his buildings, or his grounds, or his mony, ſaith vnto himſelfe, is not this my ioy, is not this my life: & while he pores and gapes to long vpon it, by litle and litle the loue of it groweth more and more in his heart: vntill at laſt he mindeth nothing elſe.

This

This was the firſt dotage of Nabuchadnezzer.

The ſecond was, *Which I haue built by the might of my power*. What a vant was this to ſaie, that hee built *Babel*, when all hiſtories record, that it was built by *Semyramis*, before Nabuchadnazzer was. Wherefore doth hee boaſt of that which another did? The anſwere is eaſie: why do other ſo now? We ſee that euerie man doth labour to obſcure the fame of others, that they may ſhine alone, and beare the names, eſpecially in buildings. If they doe but adde or alter anie thing in ſchooles or hoſpitals, or colleges, they looke ſtraight to be counted the founders of them.

And thus the firſt founders of many auncient places are forgotten: ſo it is like that Nabuchadnezzer

zer did adde or alter ſome thing in this citie, and therefore he tooke all to himſelfe, as the faſhion is euer ſince. But if Semyramis, or anie other had not built it but Nabuchadnezzer had bin the founder of it (as ſome would ſeem) yet this had bin a proud an arrogant ſpeech to ſaie, *which I haue built*: for it was not hee that could builde Babel, no more then Nemrod could finiſh Babel: but vnles the Lord build the houſe the builders build in vaine. Therefore when he ſaith, *By the might of my power*, he ſhould haue ſayde, by the might of Gods power. Pſal. 127. 1.

But by this you may plainly diſerne how hard & difficult a thing it is for him to hit vpõ a right word, or a good worke, which hath not a good thought to bring it foorth. Therefore make the roote ſweete,

Math. 12 or the fruit will be ſower, counter-
33 fait as cunningly as he can.

Laſtly, where he putteth in *for the honour of my maieſtie*: hee ſheweth that he was of *Abſolons* honor, though hee had deſerued ſhame, yet he would haue fame: becauſe
2. Sa. 18 hee had no children to keepe his
18 name in remembrance, therefore he erected a piller, which he called
Abſolons place: ſo ſtately houſes
in England, beare the names of the Lords that owe them, for the ſame vanitie.

2. Sa. 18 Here Abſolon thought to be bu-
17 ried, as *Nabuchadnezzer* thought to dwel in his pallace, but he was caſt into a pit, as Nabuchadnezzer was turned into the wildernes: ſo *Shebna* made his ſepulcher in one coun-
Eſay. 22 try, and was buried in another. For
16. 18 why ſhould pride haue the reward

of

of humilitie. Honour (sayth Salomon) goeth before humilitie, that is, honour is the reward of humilitie: and yet *Nabuchadnezzer* would be honoured for his pride. What hath he done, or *Shebna* or *Absolon*, that they should erect such monumentes, to bee praised after death, which were not worthy to be praised in their life? Before the building of *Babel*, he had done nothing worth the speaking, for because he liued alway like a beast, therefore God punished him like a beast. Pro. 18 12

And doth he deserue now to be spoken of in all ages, for heaping stones togither? Hereby wee may see a small matter maketh great men proud, and they woulde bee praised for euery thing they doe.

But looke how God ouerthwarteth them: for in that wherein

they looke to make their greateſt glorie, they ſhame themſelues the moſt of al: & that which they practiſe to exalt them, doth diſgrace & ouerthrow them, and that which they do to win them loue, getteth them hatred of ſuch, which otherwiſe wold not meddle with them, ſinne ſo deceiueth: like the blinde Ammorites, that they take a cleane contrarie waie vnto their deſires, as we may ſee in the 11. chapter of the booke of Geneſis, they which built Babel, ſaid, that they build it to get vnto themſelues a name: but they get to themſelues ſhame, for they could not finiſh it when they had begun it, but were confounded in ſuch a woonderfull ſorte, to theyr ſeeming, that they knewe not what hee did: ſo ſodaynly lykewyſe they vnderſtoode not a word

Gen. 11. 4.

worde that one another ſpake. So when *Nabuchadnezzer* came vnto himſelfe againe, he ſheweth, that whē he ſought his own honor and glory, honor & glorie both departed from him,& he was made like a beaſt : but when hee ſought the honor & glory of God,his honour came again,& he was made a king.

This woulde pull away manie toies from womens backes, if they did well weigh and conſider with thēſelues, how God maketh them ridiculous by that,which they doe weare to make thēſelues amiable. If they did think that the ſuperfluitie of apparell,which they clog on to pleaſe the worlde, by the ſecret iudgement of God, did not pleaſe but diſpleaſe, they woulde be as much aſhamed of their attire, as *Eue* was of her nakedneſſe, Would

they weare ſuch gardes like a Pedlers ſhop vpon their backes, but to pleaſe? See now howe God doth mock them: for they are not liked, but diſliked, and worſe thought of for it, then they that go in Ruſſet, & ſeeke no praiſe at al. They thinke am I not braue: others thinke, is ſhe not proud: they thinke, am I not ſweete: others thinke, is ſhee not light: yet they dreame that euerie one praiſeth them: as Nabuchadnezzer thought that euerie one would honor him for his pallace.

If their gorgeous buildings and brauery condemne them before men, how will it condemne them before God? Therefore when *Nabuchadnezzer* ſaith, *for the honour of his maieſtie*, he ſhould haue ſaid, for the honour of Gods maieſty, and then this had bin recorded for his

honor

honor indeed; & his houſe had bin the houſe of God; for as we ſhould ſpeake, and ſtudie, and labour to Gods glorie, ſo wee ſhould build alſo to Gods glorie, that our houſes may be like Temples, as Obadias was: but few ſeeke glorie that way, they had rather pull downe then build in ſuch ſort. Thus you haue heard what Nabuchadnezzer ſpake, as though God woulde diſplay the thoughtes and pride of ſuch builders. Theſe are the thoughts & meditations of princes & nobles, when they behold their buildings, & open their coffers, and looke vppon their traine ſwinging after them, they thinke as Nabuchadnezzer thoght, *Is not this great Babel?* Is not this great glory? Are not theſe the treaſures that ſhall make my children rich? Is not this

the traine that maketh me reuerenced in the ſtreetes? Is not this the houſe that will keep my name, and cauſe me to be remembred, and make them that are children now to ſpeake of me heereafter, when they ſhall go by and looke vp, and ſee theſe antikes and knackes ouer their heades, they will ſay, Oh hee that built this was a great man, hee did beare a great ſwaie in Court and Countrie, who but he while hee liued: although this king bee dead and buried, yet his pride eſcaped and came to vs. Nabuchadnezzer hath Children yet aliue, which build as high as he, and are as proud & inſolent as he, although they be not Kinges, nor Dukes, nor Knightes, nor yet good Squires. Looke vpō their pallaces, and then conſider with thy ſelfe, and thinke

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whether they bee of Nabuchadnezzers broode, *Is not this great Babell?* and is not Nabuchadnezzer Lord of it? Oh if they might liue to walke in their galleries ſtill, they would neuer deſire any other heauen.

But Nabuchadnezzer hath ſhewed the waie before them, and they muſt al dance after him, thogh they were as mightie, though they were mightier then hee, death will not take his kingdome for a ranſome. Now what is *Babell* & what is Nabuchadnezzer the king therof. Now *Babell* is deſtroied, and the king which built it is laide in duſt: had it not bene better to haue built an houſe in heauen, which might haue receiued him when hee was dead. The name of theſe pallaces may well be *Babel*, that is, confuſiō,

becauſe

becauſe they propheſie cõfuſion to them which build them: for their foundation is pride, their wals extortion, their roofe ambition, and all the ſtuffings within them is vſurie, bribery, cruelty. Now if this be the beſt which Nabuchadnezzer hath to vant of, what is the worſt which he may be aſhamed of? whẽ I ſee howe earneſt this king was about his dream, & how looſe he ſat after in his pallace: Me thinks I ſee the image of the world in one man: howe liuely doth *Nabuc.* reſemble the dreamers of our time, he could not reſt till he knew the interpretation of this dream? ſuch inquirie, ſuch diligence to know Gods will, that a man would houe ſworne, if the king met with a prophet from heauen that can tell him the trueth & inſtruct him from God, that his

dreame

dreame warned him to amend his life, he will reclaime himſelfe, and reforme his realme, and become ſuch a king as was neuer in this land before. But behold no ſooner reſolued of his dreame, but he was readie to bee warned againe, and was not ſo attentiue to the Prophet as he was to his dream, thogh hee cared for neither, for when he vnderſtoode that his dreame went about to change the courſe of his life, he went away like Naaman in a chafe, and cared no more for his dreame after. Before the dream came, all woulde haue ſayde that ſuch a dreame woulde haue humbled his heart for euer. Before the Prophet came, all woulde haue ſaide, that ſuch a Prophet woulde haue conuerted him with a word, but Nabuchadnezzer is Nabu-

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chadnez-

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chadnezzer,& if any other dreame come more fearefull then this, and another prophet greater then this, yet Nabuchadnezzer will be Nabuchadnezzer, and loue his pallace better than paradiſe: ſo we thinke if God would ſend a famine vppon this land, that would make vs feare him, but God hath ſent a famine and yet wee doe not feare him. If God woulde ſend an Earthquake vpon this land, that would make vs feare him: but God hath ſent an Earthquake vpon this land, and yet we do not feare him: If God would ſend a peſtilence vppon this land, that would make vs feare him: but God hath ſent a peſtilence, and yet we do not feare him. If God would ſend war vpō this land, that would make vs feare him: but God hath ſent warre, and yet we do not feare him:

him: therefore what will make vs feare him? There bee many that dreame vpō religion, as *Nabuchadnezzer* dreamed vpon his dreame. But he desired only to know what it meant: so do they desire onely to know. *Maister what shall I do to come to heauen*, saith the young man to Christ: hee would faine know the way to heauen, but when Christ shewed him the way, he would not take it: so they that go frō preacher to preacher, as *Nabuchadnezzer* sent frō one wise man to another, to be resolued in points of religion, haue such a scruting, such attention, such heate, as though they would runne beyond the teachers, that a man would thinke they would doe anie thing, as the Iewes seemed to Moses, and the yong man vnto Christ: but when they haue heard what they

Mark. 1 1

Deut. 2 Ex. 20 & 19

they can, they do like *Nabuc.* as they did before. Nowe they say it was but a dreame, because the meaning doth not answere to their will: So
King. 22 Achab inquired of the Prophet,
2 to see what hee would say, but it appeareth that hee neuer meant to follow him, vnlesse hee would answere as he would haue him.

When it commeth to the acte, which is euery mans triall: then ye shall see, who are like *Nabuc.* which affect onely to know: and who are
Luke. 19 like *Zacheus*, that is, which practise
8 as they know. For as the truth is reuealed, so it must be witnessed, or else the fall of *Nabuchad.* sheweth what will fall vpon it: because hee would not doe as the dreame warned him, and as the Prophet counselled him, therefore God forsooke him, & his kingdome departed frō him,

him, and he was thruſt out of his pallace, & turned like an oxe into the wilderneſſe, where he liued in all points like a beaſt, vntill the time of ſeuen yeares were ended.

A warning vnto all to take heed of the word: for it is the gentle warning, the next is rougher, the third and the fourth harder then it: like the nine plagues of Ægipt, which did exceed one another. Who can weigh the wrath of God, or the greeuouſneſſe of ſin? Some would thinke that *Nabuchad.* might haue ſpokē al this, without ſuch offence: for he did but ſay that it was a faire houſe, & that he builded and erected it for his honour. Many vnder Princes delight in worſe vanities thē building, & ſpeake vaine oftner in a weeke. Therfore when you ſee how it diſpleaſeth God to vaunt of Exod. 8

theſe

these earthly things, or to impute any thing vnto our selues, thinke what shal be the doome of greater sins. If *Nabuchadnezzer* became like a beast, & lodged in the wilderness for his pride; they which beare pride, and couetousnes, & lust, and wrath, & malice, & al the legions of sins in one brest, shal lodge in hell; & become like diuels, because they are like beasts already. Therfore let this be in stead of *Daniels* warning. If God did take so strait an account of Nabuchadnezzer for his dream, what hee had profited by it, what account will hee take of vs, what profite wee haue made of Nabuchadnezzers fall and punishment.

Thus haue you heard what the voyce spake from earth: The next time you shal heare what the voice spake from heauen.

FINIS.